durable. Not only was it selected for its value, but also because rust and decay would not effect it. Then what does this golden vessel symbolize.

In the first place it represents this grand old book—the Bible. This divine word contains the manna which is to feed and nourish the soul. It beautifully answers the description in our text. It is gold tried in the fire. How precious is this Word of God to the humble follower of Christ? It is precious to a sin-stricken world! What a chaos this world would be, were it not for the civilizing influence of the Bible. It is also durable. How it has stood the test of ages! Other books have lived and gone into eternal oblivion and obscurity, but age only increases the value of this old book. "Heaven and earth shall pass away, but my word shall endure forever," says the Lord. How the powers of earth and hell have combined to annihilate it, but it lives and reigns more triumphantly than ever. Julian the Apostate boasted he would annihilate the system of Christianity. He gathered his armies to put his threat into execution. But at that time news came that a distant province had risen in revolt. The soldiers that were to sweep Christianity from the earth were marched to quell the rebellion. In the first battle Julian received a fatal wound. As he lay on the battle field his life-blood ebbing from his veins, he filled the palms of his hands with the crimson liquid, then throwing it up defiantly in the face of heaven, he cried, "Thou hast conquered O thou Galilean!" Yes the Galilean had conquered and always will conquer. Those who march under the banner of King Immanuel will always conquer.

Then the golden pot symbolizes the *ordinances*. The great principles of Christianity are kept alive in them. We are so subject to outward influences. God recognizes this fact, and so ordained that great truths may be preserved. This was so under the old dispensation. The passover was instituted to remind the future generations of the deliverance from Egypt. When the children would see their father's standing around the table with their kneeding trough on their shoulders, they would ask what all this meant, and then they would be told of the goodness of God. So in that upper chamber in Jerusalem, on the night of his betrayal, the Lord said "This do in remembrance of me." Thus perpetuating that which should remind them of the Lord's great love. We have our celebrations and anniversaries—our Fourths of July, our Centennials, and Decoration days, these institutions arouse and kindle patriotism in our children. And why is it strange that the Lord should perpetuate these institutions that are to keep alive in our hearts the great truths of the Gospel?

Last of all, the golden pot symbolizes the soul of man. Can we think of anything that can better answer the description of God? Is there anything more valuable than the soul of man? How precious it is in the sight of God? The Lord says of it: "What shall it profit a man, if he gains the whole world and lose his own soul? The Lord places the whole world on one side and the soul of man on the other and the soul of man is the more valuable. Then as to its durability. It is immortal. It lives beyond life and time, and leaps into the great future spanning the incomprehensible eternity. Never ending, infinite.

God has given us a golden vessel. We must fill it with the manna. When we go into his presence, we should not go in empty handed. Let us fill up our cup not with vengeance and wrath, but with good deeds and love and truth. When we gather up the opportunities in our path, we will be fulfilling the object of our creation. We may not be able to come up to our desires in usefulness, but let us do what we can. And Jesus will meet us on the golden strand, and welcome us with the invitation, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was sick and in prison and ye visited me." We will wonder what we had done to merit this. Feeling our unworthiness, we will cry "When saw we thee an hungered, or athirst, or sick, or in prison, that we ministered to thee?" Then will the Lord bow down from the great white throne, and say, "Inasmuch as ye have done it unto the least of these my little ones ye have done it unto me." The angelic harpers will take up the grand strain of welcome, and the whole universe of heaven will resound with the halleluiah of eternal welcome and praise. Gather up the manna now. May God help each one of us to fill his soul with this glorious salvation.

Paul's Conversion.

"And the man that journeyed wi.h him stood speachless hearing a voice but seeing no man. Acts 9:7.

And they that were with me saw indeed the light and were afraid. but they heard not the voice of him that spake to me." Acts 22:7.

This last verse is the correct, and the first is not correct, not correctly translated. The first verse tells one thing which the second does not tell, and the second tells one thing which the first does not tell. This is the cause of the trouble in the translation. Putting all that is contained in the two verses into one, it would read about as follows:

"And they that journeyed with me, saw indeed a light, and heard a sound, and were afraid, but they heard not the voice of him that spake unto me."

The word spake does a great deal to decide the question. They heard not the words which were spoken unto Paul. But they did hear the voice.

When it is said "hearing a voice," the word voice could be translated sound. In the first verse it is said, "They stood speachless," in the second, "They were afraid." This must have been all the same. Then of course it follows:

They all saw the light, and all heard a noise, but Paul only heard the words which were spoken unto him.

What kind of a light it was which they saw, or what kind of a noise they heard I do not know, but I suppose it is likely that there was a flash of lightning attended by rolling thunder.

It is to be observed that in the second verse, Paul speaks of himself, but in the first, the account is given by some other one.

OBED SNOWBERGER.

Oct., 1887.

Preparing to Meet God.

How shall we prepare to meet God? By meeting him now. No one can be ready to meet God hereafter who has not met him here. If we refuse to meet and become reconciled to God now, we should not be surprised, when we are compelled to meet him at his judgment seat, to hear him say, "I never knew you!" If it were hard to find God, if he hid himself from men and refused to reveal himself to them, or to be found of them, we might have excuse for not meeting or knowing him; but since "he is not far from every one of us," and has said, "They that seek me early shall find me," we shall have no excuse if we neglect to seek him. He has graciously revealed himself to men by his Word and by his Son, and is constantly seeking fellowship with us in the manifest presence and communion of the Holy Spirit. We meet God in every thought of duty, in every good impulse, in every admonition of conscience. If we do not know him when we meet him, it is our fault. The man who refuses to know God in the pardon of sin in this life who strives to shut out the thought of God; who resists every impression God would make upon his heart, and has so little to do with him as possible, will not find the judgment day a favorable time to make his acquaintance.

Preparation to meet God begins in repentance. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Sin must be removed, and must be eradicated from the soul by "the washing of regeneration and the renewing of the Holy Ghost." In regeneration the soul first meets God in peace. After this he is conscious of the divine presence, favor and love. The renewed soul is restored to the living connection with God that was lost by sin. He is made a partaker of the divine nature. "I will manifest myself unto him," and "we will come unto him and make our abode with him," says the Savior. Thus the regenerate soul begins a personal, loving acquaintance and fellowship with God, which is the necessary preparation for a joyous seat. Joyous, indeed, beyond description is that meeting to souls thus prepared. "Eye hath not seen, nor ear heard, neither hath entered into the hearts of man the things which God hath prepared for them that love him." Enough that they shall see the King in his beauty, and hear the delightful welcome: "Well done, good and faithful servant; enter thou into the joy of thy Lord." But awful beyond conception will be that meeting with God to souls unprepared, as they hear the fearful sentence, "Depart from me, ye cursed."

When shall one prepare to meet God? Now. "Now is the accepted time; behold, now is the day of salvation." It will be too late when you stand before the Judge. There will then be left no time or place for repentance. You will not be remanded to another probation. There is but one probation, short, fleeting, soon gone. In this probation, if ever, all must prepare for eternity. Prepare now. Do not wait till the hour of death, when your mind may be enfeebled by disease and distracted by fears of the grave and of judgment to come. Begin now. Make preparation for "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." The more time you spend in preparation the better you will be prepared, and the greater will be your eternal felicity in heaven. Delay, if not fatal, is certain to lessen your "eternal weight of glory," and will deprive you of much joy in "the life that now is."—W. C. ADVOCATE.

An Indestructible Revelation.

Christianity is a religion based upon records, as was also the religion of the Jews. And before the time of Moses there may have been written records which he may have incorporated in the Book of Genesis. But if there were no such writtings, the earlier history of the world may have been correctly handed down by oral tradition, which affords a means of transmitting facts to remote generations. In this manner many ancient, and some modern people have preserved their histories unwritten.

"Judge J. D. Walker, of Florence, Arizona, says that the Pima Indians select several promising youths of their tribe from time to time for repositories of their traditions, and they are carefully instructed in the historical legends pertaining to their tribe, being required to commit them faithfully to memory. They in turn instruct their successors, and thus preserve their traditions in the exact language recited by their ancestors of many years ago. They have knowledge of the tribe that built the old Casa Grande, and other vast buildings, whose ruins now excite such curiosity."

The knowledge of the Holy Scriptures, attained by listening to the public reading of them in the Christian assemblies, must have rendered it impossible to corrupt them, without immediate detection; and the memories of believers would have retained the divine records long after every copy of the Scriptures had been destroyed. To guard against such a calamity in later times, Smiles in his *History of the Huguenots*, p. 30, relates that "the Vaudois peasantry, knowing that the agents of the Roman church often made raids into their districts, seizing and burning all the Bibles they could find, formed societies of young persons, each of whom was appointed to preserve in his memory a *certain number of chapters*, and thus though their Bibles were seized and burned, the Vaudois were still enabled to refer to the Bibles through the memory of the young minds in which their pages were preserved."

The Word of the Lord has come to this world to *stay* till heaven and earth shall depart. Happy are they who receive it into good and honest hearts, and become so rooted and grounded in it that they partake of its own steadfastness and permanence. For though the grass withereth, and the flower fadeth, the Word of our God shall stand forever.—ARMORY.

For Young Men.

The following is taken from the last article ever written by the late Henry Ward Beecher, a short time previous to his death:—

"I rejoice to say that I was brought up from my youth to abstain from tobacco. It is unhealthy, it is filthy from beginning to end. I believe that the day will come when a young man will be proud of not being addicted to the use of stimulants of any kind. I believe that the day will come, when not to drink, not to use tobacco, nor to waste one's strength in the secret indulgence of passion, but to be true to one's nature, true to God's law, to be sound, robust, cheerful, and to be conscious that these elements of health and strength are derived from the reverent obedience to the commandments of God will be a matter of ambition and endeavor among men."